1: Lowie E-5 (1926) 1939 NT20 Washo NT20

FIRE AND FOOD PREPARATION

372 When Bill was a small boy, more than fifty years ago (Bill *loq.* 1926), he was taken over the mountains by his father, who made fire with a drill (wa'eu peti"li). The shaft was about twenty inches long, the hearth pitted, and sage- [314] brush bark in the pits served as tinder. On another occasion Bill said that the [415] point was tipped with pine gum. The fire-making implements were carried in the deerskin quiver for the bow and arrows. Henry Ridley (Glenbrook, Nev.) [411] said he could drill fire, using a rosebush shaft tipped with sagebrush and a hearth of cedarwood, with cedar (?) bark for tinder.

252 A stone mortar, hollowed in the middle, was used with a basketry hopper.
415 But there were also flat stone metates and mullers for grinding. Pine nuts were
412 both pounded and ground.

WEAPONS

411 Bow (ba"lohot) and arrow (mecki'tset) were the principal weapons. The wood [824] for bows was that of a cedar-like tree from the California side. According to one informant, the arrows were painted with a green pigment obtained from a grass. The points were flint, the shaft made from a bush growing along streams. [237] A poison (muca"gau nu"ei) was taken from a rattlesnake killed for the purpose, the substance being mixed with pitch, then put on the top of the arrow point. Shot half an inch into the body, this poison quickly killed.

[237] The bowstring was of deer sinew. Jack illustrated the release as being with the finger on the right side of the arrow, the thumb on the other.

DWELLINGS

342 The huts recalled by Jack were conical structures with a smoke hole, the door being possibly three feet high and covered with an old rabbitskin blanket.

BASKETRY

285 Mr. E. W. Gifford learned from Lucy Farmer, the Washo wife of a Southern [314] Maidu at Colfax, that only piñon-pine pitch was satisfactory for pitching water baskets; digger- and yellow-pine pitch will not do. She also said that Washo and "Paiute" water baskets differed, one being pointed, the other flat-bottomed.

Spotted George is the only man who ever made a basket.

DRESS AND ADORNMENT

302 Unlike other tribes, the Washo did not put red paint on their hair, but both [291] sexes decorated the face for a dance (Bill). Women tied their hair in the back, but wore no headgear. The men, such as Dave's father-in-law, wore a netted [283] cap made of string derived from some reed.

291 Men made moccasins for themselves as well as for their wives. When Bill [462] was growing to be a man he wore moccasins of a Sunday (*sic*), sometimes pretty beaded ones. A moccasin consisted of a sole and an upper, both of buckskin, but the former from the tough part round the deer's neck. However, the

342 blanket or a skin. An entrance passageway about four feet long was usually attached to the house.

Stewart (1941) reported the presence of a gabled house 10 feet high, 12 feet wide, and 15 feet long with two upright poles, a ridgepole, and a covering of some combination of brush, bark, twined bark mat, pine sod, and earth. The doorway of this was flush with the side wall. It also had a [354] fireplace inside with a pit and a smoke hole in the roof. Stewart also mentions a tripod foundation house and a cone-shaped house (with a basketry door and encircled with stones). None of my informants mentioned a house with a ridge pole, although they were familiar with the elliptical bark slab house described by Barrett (1917, 10-11).

The main house frame was made by interlocking the upper limbs or forks of three or four poles about 18 feet long so that they intersected at about 12 to 15 feet. The slope of the poles was such that the triangle formed by two poles at the point of their intersection and the ground would be roughly an equilateral triangle. With equal sides (and equal angles), the diameter of the house floor was the same as the length of the poles from where they touch the ground to where they intersect. This gave a very stable frame for the house. The poles were buried in the ground and tied at the top with willows.

A number of long willow or pine poles were leaned around on this frame. Geographical location determined the materials used in the final covering. The frame poles may have been carried for a long distance, the covering was always of local materials such as cedar bark, bundles of tules or grass, or cedar [824] boughs. The first layer was tied on to the circle of poles with green willows manzanita, cattails, or strips of deer hide. The covering was placed first around the bottom and then higher. A shingle or thatched effect was attached to shed the rain. A hole about a foot square was left open at the top for the smoke to leave. The second layer of covering was the same as the first or was some combination of pinesod, branches, and brush.

When the outside was complete, they cleaned up the inside, shoved the protruding limbs back or broke them off, and made a shallow fireplace [354] (diyu itgums¢w¢), possibly with a ring of rocks. A ladder (bakmanga) of [417] a tree with big limbs to climb on was leaned against the house to build a windbreak for the smoke hole (dauyatsim buutsui).

● 372 The fire (di?yu) was made by rotating a wooden rod in the hands while pressing down on another piece of wood. Soft bark was used for tinder. Once a fire was started it was kept going with a firestick (ulu ushi). The ashes (tsapo) were carried out in a basket. Firewood was piled up outside [313] with a few sticks brought in to maintain the fire during the night. The job of [387] gathering firewood (maak b¢h¢sing) and especially maintaining the fire usually fell to the old people. In good weather a fire was kept and cooking was sometimes done outside.

Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	To	Kl	Kl2	Kn	To	To	Pa	Wa	At	Sa	Tg	Wd	Kl	Al
780a. 3 or 4	+	–	–	–	–	–	–	+	+	+	+	+	+	+
781. Propulsion: with pole (willow)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
782. With hands and feet	–	–	–	+	–	–	–	–	+	–	–	–	–	+
782a. Swimmer towed it across stream	–	–	–	–	–	–	–	+	–	–	+	+	–	–
783. Rope to pull it across stream	–	–	–	–	+	–	–	+	–	°	+	+	–	–
FIRE MAKING														
784. Simple drill	–	–	–	°	–	+	+	•	–	–	–	–	–	+
785. Compound drill	+	+	+	+	–	–	+	+	+	+	+	+	°	–
786. Cane shaft	–	–	–	–	+	°	+	–	–	–	–	–	+	–
786a. Willow shaft	·	·	·	·	·	·	·	+	+	+	+	+	+	+
787. Hardwood shaft	+	+	+	+	+	–	–	–	–	–	–	–	–	–
790. Foreshaft spliced	+	+	+	+	–	°	+	+	+	+	+	+	+	–
791. Bow drill	–	–	–	–	–	–	–	–	–	°	–	–	–	–
792. Artemisia hearth	–	–	–	°	+	+	+	+	+	+	+	+	+	+
792a. Juniper hearth	+	+	+	–	°	+	–	+	–	–	–	–	°	–
793. Charcoal in pit	–	–	–	–	°	+	+	–	–	–	–	+	–	–
794. Ground stone in pit	+	+	–	+	–	+	–	+	+	+	+	°	+	+
795. Bark in pit	–	–	–	–	–	–	–	+	–	–	–	+	–	–
796. Indefinite number of pits in hearth	+	+	+	+	+	+	+	+	+	+	+	+	+	–
797. Artemisia-bark tinder	+	+	+	+	+	+	+	+	+	+	+	+	+	–
797a. Juniper-bark tinder	+	+	+	–	+	+	+	–	+	–	–	–	–	–
799. 2 pieces of rock struck for fire	–	–	–	–	–	–	–	–	–	–	°	–	–	+
800. Flint	–	–	–	–	–	–	–	–	–	–	+	–	–	+
804. Bark-bundle slow match	+	+	+	+	+	+	+	+	+	+	+	+	+	+
805. Bark-bundle torch	–	–	–	–	–	–	–	–	–	–	–	–	–	–
806. Fire preserved	+	+	+	+	+	–	+	+	+	+	+	+	+	+
807. By covering with earth	+	+	+	+	+	–	+	+	+	+	+	+	+	+
808. By burning sage into roots	+	+	+	+	+	–	+	+	+	+	+	+	+	+
MISCELLANEOUS IMPLEMENTS														
Mortar (paha) and Pestle (poduno)														
809. Stone mortar, large: portable, spheroid	–	+	+	°	°	°	+	–	–	+	+	+	+	+
809a. Made by known Indians	–	–	–	–	–	–	+	–	–	–	–	–	–	–
810. In bedrock	+	+	+	–	+	+	+	–	–	–	–	–	–	+
810a. Made by known Indians	–	–	–	–	+	[illegible]	+	–	+	+	–	–	–	–
811. Made by Coyote or other animals	+	+	+	–	–	+	–	–	–	–	–	+	+	+
812. Made by prehistoric, mythical Indians	–	–	–	+	+	–	–	–	–	–	–	+	–	–
813. Portable, irregular	–	+	+	+	+	+	+	–	+	+	+	+	+	+
814. Portable, slab	–	–	–	–	–	–	–	–	–	–	–	–	–	+
816. Stone mortar, small	–	–	–	–	–	–	–	–	–	–	–	–	–	+
817. For paint, medicine, etc.	–	–	–	–	–	–	–	–	–	–	–	–	–	+
819. Wood mortar	–	+	+	–	–	+	+	–	–	–	–	–	–	–
820. Cavity in log end	–	+	+	–	–	+	+	–	–	–	–	–	–	–
821. Sunk in ground	–	–	–	–	–	+	+	–	–	–	–	–	–	–
822. Basket hopper used with mortar	–	–	–	–	–	–	–	–	–	–	–	–	–	+
824. Stone pestle	–	+	+	+	+	+	+	+	–	+	+	+	+	+
825. Cylindrical: length (in.), 12-18	–	–	–	–	–	+	+	–	–	+	+	+	+	+
825a. 18-24	–	+	+	+	+	+	+	+	–	–	–	–	–	–
826. Mortar and pestle used for: acorns	–	+	+	–	+	+	+	+	–	–	–	–	–	+
828. Pinon nuts	–	+	+	–	+	+	+	+	–	+	–	–	+	+
828a. Any seeds	+	+	+	+	+	+	+	+	–	+	+	+	+	+
Metate (nuta) and Muller (tuwu)														
829. Thin, oval metate	+	+	+	+	+	+	+	+	+	+	+	+	+	+
829a. Made by known Indians	+	+	+	–	–	+	+	+	+	+	+	+	+	–

NWA 561

NWA 372

NWA 412

[P. 381]

Washo NT20
Achomawi NS5

N 346 closure roofed with green boughs" (Curtis, 169). Ki: + (Kelly, 106): Used for shamanistic performances.

NAVIGATION

N 501 772. Wa: + (Smith, notes).

773. Owens Valley: + (Steward, 258). To: + (Lowie, 250, fig. 32).

W [501] 774. Owens Valley: One bundle of tules with gunwales served as balsa (Steward, 258). Ki: Two bundles of tules used to make balsa (Kelly, 150).

A [501] 775. AE: Gunwales were made on balsas by binding small bundles around top.

776. Paviotso: Tule rope used to lash balsa (Lowie, 233).

N 502 788. Sa: A rabbit net was used as rope and stretched across stream during floods or high water.

FIRE MAKING

N 372 784. Kū: + (Loud, 96, pl. 49,a,b). Owens Valley: + (Steward, 276). Wa: + (Smith, notes).

W [372] 785. Ki: Foreshaft of sagebrush. + (Kelly, 142).

786. Tō: Charcoal put inside cane to aid start of fire.

790. Tō: Horn sometimes used on drill.

N [177] 791. Sa: Bow drill now used by Sawa, and although time of introduction is not known, it was probably after time of white people.

N [372] 792. Kū: Willow hearths were most abundant in Lovelock Cave (Loud, 96).

792a. Ki: + (Kelly, 142).

793. Owens Valley: + (Steward, 276). To: - (LP).

794. Owens Valley: + (Steward, 276). Ki: + (Kelly, 142).

797. Owens Valley: + (Steward, 276).

799. Wd: SC had heard that the Tagö, to E of the Wada on a Snake River tributary, could start a fire by striking two stones.

MISCELLANEOUS IMPLEMENTS

Mortar and Pestle

N 442 809. Owens Valley: Not used in Owens Valley, but occurs in Death Valley (Steward, 241). To, Kū: + (LP). The Saidöka, people who lived around Humboldt and Carson sinks before the Paiute, made all mortars; Paiute used them when found, however (GN). Al said that Paiute at Lovelock made mortars. "My mother made a mortar about 40 years ago, and she saw others made." Tō: "All mortars were made on Jolis Peak when animals were people. Deer made them. The Indians just find them some place. Pestles made by Indians."

N [773]

[p. 431(A)]